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BY C. W. WILLARD.

MONTPELIER, VT., WEDNESDAY, MAY 29, 1861

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Dr. Bryden's HORSE AND CATTLE MEDICINES.

Which have been most successfully used in my own practice throughout Vermont and New England for several years, are now offered TO THE PUBLIC, for the rapid cure of all diseases incident to

HORSES AND CATTLE.

Hotel keepers, Livery Stable keepers, Horse Buyers, Stage men, carriers, and farmers in every section, are aware of the success that has attended the use of these remedies whenever I have used them, and I now offer them in full confidence that they will prove the "needful remedy" for all horse and cattle owners' use.

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These medicines consists of

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For Horses and Cattle out of condition.—

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For Coughs, Heaves or Broken Wind.

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Will cure Sore Throats and Horse Distemper, swelled neck, old sores, bruises, sprains, cramps, and lameness of every description, in the shortest possible time

Dr. Bryden's Bone Compound,

For Ring Bone, splint, or any enlargement on the bone from kick, blow or any other cause. This compound will stop the growth of the enlargement, and entirely cure the lameness. Perfect success has always attended the use of this valuable compound.

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For Corns and Thrush. Wonderful cures of the worst cases have been performed with this excellent remedy. No article in medicine can be compared with this for Corns, Thrush, Fungus in Cattle, and foot rot in sheep.

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SPECIFIC FOR SCRATCHES,

NEVER FAILS! NEVER FAILS!

It will entirely cure the hardest cases of Scratches, swellings, and eruptions, and it will surely cure. Also for itching or rubbing off of hair, and cause rapid growth of hair wherever applied.

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Hoof Compound,

To grow the hoof, in case of contracted feet, flat feet, quarter cracks, &c. A complete new healthy hoof can be grown out by use of this compound in a short time.

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Is well known by horse owners in Vermont, that it is the only necessary to say anything of his universal success in treating any disease of Horses & Cattle, and in preventing these diseases prepared with the greatest care from his receipts, we have only to say to such as have seen his remedies used,

You know what they will do,

and to all who have HORSES and CATTLE in their care, you have only to give them a single trial to be fully convinced that they are

THE BEST REMEDIES

Ever sold in Vermont.

Full directions with each package.

PRICE ONLY TWENTY-FIVE CENTS.

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FRED. E. SMITH, DRUGGIST

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ANODYNE

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Ten Year's Trial,

and is now acknowledged

THE BEST IN USE.

It has the fullest confidence of its patrons, and over

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The Price is within the

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so that the poorest families in town need never be without this

VALUABLE REMEDY.

To prevent the sad consequences of a hard cold or

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For it always cures.

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also in all parts of the State, use it in their practice; and

in their own families.

They say it is excellent for

COUGHS, COLDS, CROUP,

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And this is the universal voice of people who are it.

As a FAMILY MEDICINE, for sudden Colds, for Children, and for aged people who cough and are kept awake

by it, we do verily believe there is not so

GOOD AND RELIABLE REMEDY

in the land, when such men as

Dr. Clark, Dr. Bigelow, Hon. E. P. Walton, Dr. Smith

Dr. Embury, Hon. D. P. Thompson, Capt. Jewett, Dea.

C. W. Stone, Ellis & Hatch,

give the highest recommendations for its use, we ask

WHO CAN DOUBT IT!

FATHER HOBART,

The Oldest Minister in New England,

gives his strongest recommendation of its efficacy and for

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LAST, BUT NOT LEAST,

You can run no risk, for every bottle is

Warranted!

PRICE 25 CENTS.

FRED. E. SMITH, Proprietor,

Montpelier, Vt.

Poetry.

Death of King Cotton.

BY C. D. STUART.

A wail from the Southern palace:
A wail from the Southern hall!
For a King a poisoned chalice
Has drunk, and must surely fall;
And the King is "Old King Cotton,"
Who a braggart used to be,
While the Union gave him empire
By the Gulf shore and the sea—
But throneless now and crownless,
A dead old King is he!

In his mighty prime he perished,
And by his own hand he fell;
The suicide's doom he cherished,
So tell him no Christian knell:
A bloody bluffer and ruffian,
A scorner of all men free,
None but slave drivers will mourn him
By the Gulf shore and the sea—
For throneless now and crownless,
A dead old King is he!

May, 1861.

Miscellany.

The Bible and the Sword.

BY FLETCHER, OF MADELEY.

Among those who were prominent in the early history of our Church, none gave evidence of more fervent piety and deep devotion than John Fletcher. His views on the subject of war appear peculiarly applicable at this time in our national history. We clip from the *Methodist* the following extract from his writings, which are worthy of a careful perusal:

"To return from the preceding Scriptural account, it evidently appears, (1.) That God allows, yea, commands the sword to be drawn for the punishment of daring felons and of the infuriated people who bear arms in their defence, as the Benjamites formerly did.—(2.) That, in this case, a sister tribe may conscientiously draw the sword against an obstinate sister tribe. (3.) That Providence, to try the patience of those who are in the right, may permit that they should suffer great losses. (4.) That while the maintainers of order and justice draw the sword to check daring licentiousness, it is their duty to go up into the house of God, and to weep and fast before the Lord. (5.) That God makes a difference between the enthusiastic abettors of felonious practices, who fast to smite their brethren and rulers with the fist of wickedness, and the steady governors who, together with their people, fast to smite the wicked with the sceptre of righteousness; and that, while God testifies his abhorrence of the former fast, he shows that the latter ranks among the fasts which he has chosen, the end of true fasting being to repress evil without us, as well as within us. And lastly, that, although no war is so dreadful as a civil war, yet, when God was consulted three times following, all his answers show that the most bloody civil war is preferable to the horrible consequences of daring anarchy: and that it is better to maintain order and execute justice, with the loss of thousands of soldiers, than to let the mobbing sons of Belial commit with impunity all the crimes which their lust, rapaciousness, and ferocity prompt them to.

Now if fasting and drawing the sword of justice be duties consistent with Scriptural religion, it follows that praying and using the sword are compatible ordinances.

But supposing war and bloodshed were allowed under the Jewish dispensation, are they not absolutely forbidden under the Gospel? Is not Christ the Prince of Peace, and his Gospel the Gospel of Peace?

This objection is specious, and deserves a full answer.

1. Our Lord, who said to his Apostles that a kind of raging spirit goeth not out but by fasting and prayer, said also to them: 'He that hath no sword let him sell his garment and buy one. And they said, Lord, behold, here are two swords; and he said, It is enough.' Luke 22: 36, 38. I grant that when Peter drew his sword, and [rashly] struck a servant of the high priest, Jesus said unto him, Put up again thy sword into its place; for all they that take the sword to use it rashly, as thou dost, without any order, and without the least probability of success, shall perish with the sword.' Matt. 26: 52. From the whole of this evangelical account, it appears that our Lord allows his followers the use of the sword; and that he only blames it when it is precipitate, and likely to answer no other end than that of throwing the triumphant friends of vice into a greater rage.

2. If, indeed, all men were Christians, and every nominal Christian was led by the spirit of Christ, there would be absolutely no need of the sword; for there would be nothing but justice, truth, and love in the world. But reason dictates, that so long as the wicked shall use the sword in support of vice, the

righteous, who are in power, must use it in defence of virtue. The Lord of hosts, and Captain of our salvation, who girds his two-edged sword upon his thigh, or causes it to proceed out of his mouth to devour the wicked—this righteous Lion of the tribe of Judah will never suffer Satan and his servants so to bear the sword as to engross the use of it. This would be letting them have the kingdom, the power, and the glory, without control.

3. The Psalms and Revelation are full of prophecies concerning the righteous wars which the godly will wage against the wicked before iniquity be rooted out of the earth.—When the place of the ungodly shall know them no more, and righteousness shall cover the earth as the waters do the sea, Isaiah's prophecy shall be fulfilled. 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it. The Lord shall then judge among the nations, etc., and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.' Isaiah 2: 2, 4. But till this happy time come, whenever one nation, unjustly rises up against another, it will be needful to oppose righteous force to unrighteous violence. It is absurd, therefore, to measure the duty of Christians who shall live when all lawless men shall have been destroyed.

4. St. Paul asserts the lawfulness of using the sword in order to maintain good government and execute justice. Hear his doctrine: 'The ruler is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, [of that God who says: 'If ye be obedient, ye shall cut the good of the land; but if ye rebel, ye shall be devoured by the sword,' Isaiah 1: 19, 20, and, of consequence, he is] a revenger to execute wrath upon him that doeth evil.' Rom. 13: 4. Hence it appears that the king is intrusted with the sword, and if he does not use it to execute wrath upon criminals, he bears the sword in vain, and defeats one of the capital ends of his coronation; for 'governors are sent by God for the punishment of evil doers,' 1 Pet. 2: 14.

5. Some people rejoice that we have watchmen to guard our streets, constables to apprehend house-breakers, jailers to confine highwaymen, and executioners to put them to death. And yet they blame the use of an army. Is not their conduct, in this respect highly unreasonable? For, after all, what are soldiers but watchmen, constables, jailers; and, if need be, executioners? If it be right to send an unarmed constable, with a justice's warrant, against an unearned outlaw, or a defenceless debtor, can it be wrong to send thirty thousand armed constables, with the sovereign's warrant, to disarm a countless multitude of lawless men, who assume the supreme power of the sword with as much propriety as the Pope does the power of the keys of heaven and hell?

6. Soldiers, like watchmen, jailers and executioners, are a needful burden upon the public. I heartily wish we were virtuous enough to do without them; but as this is not the case, they are a strong, bitter, and costly remedy, which is absolutely necessary to prevent or cure our licentiousness. So long as human bodies shall want to be preserved by the amputation of painful, mortifying limbs, we shall want surgeons; and so long as political bodies shall be in danger of being destroyed by the moral corruption of their members, we shall want soldiers to do bloody operations. May the Lord grant us a constant succession of wise, conscientious, mild and yet steady rulers, who may never use it but with the same tenderness with which a surgeon uses his knife when he cuts a mortified limb from the body of a beloved child. His heart bleeds, while the dreadful operation is performed; and yet his judicious, parental affection makes him consent to sacrifice a part of his son's body in order to prevent the destruction of the whole. As punishing is God's strange work, so should it be that of governors, who are his political representatives.

To conclude if christianity had prohibited fighting for the execution of justice, the continuance of peace, and the support of good government, when penitent soldiers asked John the Baptist 'What shall we do?' he would undoubtedly have intimated that they should renounce their bloody profession as soon as they could. But instead of doing that he charged them to 'do violence or injustice to no man and be content with their wages;' a direction which amounted to bidding them to continue to serve their country, by helping the ruler not to bear the sword in vain.' Nor was our Lord of a different mind from his forerunner; for he praised a centurion, or captain in the Roman army, declaring 'he had not found such faith in Israel,' as he discovered in that Gentile; and he parted from him, as Peter afterwards did from Cornelius and his devout soldiers, without giving him the least hint that his profession was unlawful. From the whole I infer, that if christianity allow a man to be a soldier, it allows him to fight for the maintenance of order.

out giving him the least hint that his profession was unlawful. From the whole I infer, that if christianity allow a man to be a soldier, it allows him to fight for the maintenance of order.

The Spirit of the North—The Morale of The War.

Our religious exchanges still abound in editorials on the war. All of them, so far as we can observe, are of one sentiment—that the Northern cause is righteous; that the popular demonstration for it is proof of the patriotic virtue of the Republic. The *Intelligencer* has a happily conceived article on the latter point, in which it says:—

'Prosperity induces prodigality, and prodigality soon runs into selfishness. The contagion of vice quickly spreads. And hence, in public prints and in private parlors, the thought came to be freely expressed, that American society was fast hastening to decay; that civic virtues were the exception, and not the rule; and that everywhere, with the increase of wealth, there was a decrease in all those virtues which contribute to make a heroic patriotism and magnanimous Christianity. The hour that has fallen upon the land has changed these apprehensions into joyful admiration of the courage with which men have rushed like a torrent to the flag which symbolizes Union, Law, Freedom. The spring of the Southern rattle-snake at the throat of the American eagle caused the scream of the national bird to resound over the land like the resurrection trumpet. The very tombs seemed to heave. The graves of patriotic sires gave back the echo. And from mountain side and river bank, from forest and from city, from the counting house and from beside the plough, men started up, an exceeding great army, to serve their country in its hour of peril. The millionaire poured forth his treasures, and the mechanic gave himself, his skill, or his wages, to the common cause. Mothers, with the dignity of Roman matrons, devoted their sons; and wives, with smiling benedictions and hearts upraised in prayer, sent forth their country. Truly, our country of to-day is not the country of a fortnight ago. There has been a great revival! The Pentecost flame of a new national life has descended upon us. We are poorer to-day than we were but lately, but oh! unspeakably richer, too; we are sadder, but wiser; we are weaker, but also stronger. We have put away childish things, childish quarrels and puerile pursuits, and have the feeling that we are men and citizens, upon whom God has laid great duties; and that for ourselves and for our posterity we must suffer, if need be, what yet remains behind of the sufferings of our Revolutionary sires. There is, then, a revival of patriotism such as the country wants. Let us thank God for it.'

A Connecticut Girl's Dilemma.

A beautiful young girl from Connecticut, who has an uncle living in Brooklyn, came to the city a short time since for the purpose of visiting her relatives. She arrived at the station of the New Haven railroad in Twenty-Seventh street, about five o'clock in the afternoon and being bewildered by the crowd and the noise and rush of men and vehicles, she knew not which way to turn. Finally summoning up courage to speak to a well-dressed man whom she saw standing a little apart from the crowd, she asked him if he could tell her which way to go to find her uncle's house in Brooklyn, at the same time showing him the name and address on a card. He said he was going right by the door of her uncle's house himself, and if she would like to do so, she might ride in his carriage right to the spot. The innocent girl gladly accepted the offer and the "gentleman," taking her check, obtained her trunk, had it strapped behind a carriage in which he had placed her, and giving the driver orders in a low tone, got into the vehicle, and away they went. After a while they stopped before a brick house in a dingy street, and her companion informed the entrapped girl that that was her uncle's house. 'But we have not crossed any ferry,' said she, 'and besides, my uncle's house is a wooden one; he described it to me in one of his letters.' The villain was taken aback at this, but quickly recovering, replied that her uncle had recently moved. But the Connecticut girl was aroused; she remembered of reading how defenceless girls had been kidnapped in this great Babel; and at once up a series of screams for aid, which caused her persecutor to jump from the carriage and dash around the nearest corner. A crowd soon collected; the story was told; and the driver set out for the wooden house in Brooklyn, where the young lady was safely deposited in the care of her kind relatives. Ledger.

Old Peter.

Peter was an old sailor. A vessel in which he once shipped was struck by lightning and one of his shipmates was killed. It sobered Peter. It made him think, he said, of the judgment day. He went to his locker and took out his Bible. 'I want to find the Pilot that can weather me through that storm,' said Peter; 'it's scary business, shipmates, to find us on a lee-shore there, with the rocks of our sins right 'long side, and hell yawning not far off.'

Peter took to his Bible. He did not make much headway until he came into port, and went straight to a Bethel, or a sailor's church which he did as soon as he was off duty.

'I want to find the good Pilot,' said Peter to the minister after services.

The great Captain of your salvation, Jesus Christ,' said the minister: 'he's here.—He's nigh to every poor sinner that calls upon him.'

'I'm one of em,' said Peter, the tears streaming down his sunburnt cheeks, 'and I want to ship in his service. I am pretty near waterlogged in my sins; I ha'n't any chart, compass, or anchor, and I'm drifting to perdition. I want the Pilot that went to the fishing smack on Galilee, and said to the skipper when he was well nigh sinking, 'It is I; be not afraid.' How shall I get at him?'

'Down on your knees, Peter, and pray; tell him just how you feel, and just what you want, and don't give up or put off till you find him; for He says himself, 'Ask and ye shall receive, seek and ye shall find.'

Peter and the minister knelt down to pray in the Bethel, for the people had gone, and Peter cried mightily unto the Lord.—'Save me, Lord, or I perish,' was the burden of his prayer.

And the next time the shipmates saw Peter he really seemed a 'new man.' Some people say you cannot get religion in a minute; but the fact is it does not take God long to pardon your sins, if you only are honestly setting out to get them pardoned.—It does not take long for a man to tack about when he once sees he is on the tack of ruin.

Right about' from a bad road to a good one may be done as fast as steps can carry you; but it can't be done without the first step, and that is really the decisive, the most important step of all. 'Turn, sinner, turn.' 'Ye shall seek me and find me when ye shall search for me with all your heart.' And God will forgive a poor sinner, and receive him to favor, and make him one of his people, just as soon as he does this. So that 'getting religion,' as some people call it, or being saved from the dreadful consequences of your sins by the blood of Jesus Christ, who died 'the just for the unjust,' may be, and really is a very short work; it is a simple act on your part—a childlike giving up of yourself to God. This is what the penitent thief on the cross did; and he had time to do no more. Building up a religious character indeed takes time; it is the growth of months and years.

Well, from that time Peter was 'a new man.' People saw that he was indeed the old weather-beaten tar he was before, but a changed spirit was in the man. Instead of the swearing, drinking, reckless, spending old Peter, he was clean mouthed, sober, humble, anxious to have everybody else ship in the same service he had.

'Don't put it off,' he used to say. Bible in hand, he is talking to an old sailor. 'I must take time to think of it,' says he. 'To think of what?' cried old Peter; 'whether you are a sinner? You know you are.—Whether you'll be lost if you die as you are? You know you will. Whether the Lord Jesus can save you? You know he can. Breakers are ahead. Your anchors won't hold you. Don't put it off.'

'I am not so bad as you think; I am not so bad as others,' says another.

'But you are bad enough,' cries old Peter. 'The best sinner on earth is too bad for heaven. One sin ruined Adam. You are drifting to perdition. This calm is dreadful.—Your keel will soon ground on the rocks.—Would that you would cry out now, 'God be merciful to me a sinner!' A storm is brewing. Hail the great Pilot. Don't put it off.'

Old Peter loved the young people. 'Bless God that you are young,' he used to say. 'They that seek me early shall find me.' The great Captain of our salvation loves the young. Ship in his service, boys. Remember now thy Creator in the days of thy youth, while the evil days come not. Then your rudder never'll snap; you'll never drag your anchors; the devil's craft will never run into you. Ship in His service, boys, and don't put it off.—*Child's Paper.*

THE EARTHQUAKE AT MENDOZA.—The last accounts respecting the earthquake at Mendoza are even worse than those previously received, as it has been ascertained that upward of eleven thousand people perished in this dreadful catastrophe. The details of the sufferings of the survivors are very sad, but throughout Chili everything was being done to relieve the distress.